

Star & Republican Banner.

"I WISH NO OTHER HERALD, NO OTHER SPEAKER OF MY LIVING ACTIONS, TO KEEP MINE HONOR FROM CORRUPTION."—SHAKS

BY ROBERT WHITE MIDDLETON.]

GETTYSBURGH, PA., MONDAY, AUGUST 16, 1836.

[VOL. 7--NO. 20.]

ADVERTISEMENTS.

Delegate Election

THE Democratic Anti-Masonic Republicans of Adams County, are requested to meet in their respective Townships, at their usual places of holding Township Elections, on Saturday the 27th of August inst. to elect TWO DELEGATES in each township to represent them in Anti-Masonic County Convention, to meet, on the Monday following, at the Court House in the Borough of Gettysburgh, for the purpose of nominating a COUNTY TICKET to be supported by the party at the ensuing General Election, appointing Congressional Delegates, and transacting such other business as the good of the cause and the usages of the party may require and sanction.

DANIEL M. SMYSER,
ROBERT SMITH,
WM. McCLEAN,
J. D. PAXTON,
ALLEN ROBINETTE,
R. McLENNY,
J. L. NEELY,
G. J. FAUSS,
M. D. G. PFEIFFER,
Anti-Masonic County Committee.
August 1, 1836. td-18

Seasoned Lumber.

600,000 Feet of PINE BOARDS and PLANK,
50,000 Feet of first quality POPLAR PLANK.
25,000 Feet of POPLAR SCANTLING
5,000 do. do. 1/2 Inch BOARDS,
30,000 do. do. CHERRY.
300,000 SHINGLES—(equal to any ever offered in this market)—
Just added to our Stock of SEASONED LUMBER, and for Sale by
DANIEL P. WEISER & CO.
On North George Street, near the Stone Bridge, York, Pa.
May 9, 1836. 3m-1

Take Notice Creditors,

THAT the undersigned, Assignee of JOHN MYERS, Esq. of Reading township, Adams county, has appointed to meet said Myers's Creditors on Wednesday the 31st day of August inst. between the hours of 10 and 3 o'clock, at the house of Solomon Alberts, in the Town of Hampton, for the purpose of distributing the money remaining in his hands of said Myers's Estate, among his creditors in proportion to their demands—All persons having claims against said Myers and have not yet presented them to the subscriber, must do so on or before the above stated time, or otherwise be debared thereafter from any part of said Estate.
JOHN BROUGH, Assignee.
August 1, 1836. 3t-18

Notice is hereby Given,

TO all Legatees and others concerned that the Administration Accounts of the deceased persons herein mentioned, will be presented to the Orphans' Court for confirmation and allowance, on Wednesday the 24th day of August next—
The Account of Philip Myers, Administrator of the Estate of John Gettys, dec'd.
The Account of Robert Smith and James A. Thompson, Administrators of Moses Jenkins, deceased.
JAS. A. THOMPSON, Register.
Register's Office, Gettysburg, July 25, 1836. tc-17

BEWARE OF IMPOSITION.

AFTER the Original and Genuine Compound Chlorine Tooth Wash had received the recommendation of some of the most respectable physicians and chemists in the U. States, AFTER it had acquired a high celebrity in our principal cities, the name was perjured to deceive the Public and assist the sale of spurious mixtures resembling the genuine in name only.

There are also many preparations which partially assume the name of the genuine, such as Chlorine Dentifrice, Chlorine Tooth Paste, Florentine Tooth Wash, Orris Tooth Wash, Imperial Compound Chlorine Tooth Wash, &c. none of which have any connexion with the genuine article.

COMPOUND CHLORINE TOOTH WASH.

ORIGINAL AND GENUINE.
For Cleaning and Preserving the Teeth and Gum and Cleansing the Mouth.

THE COMPOUND CHLORINE TOOTH WASH effectually cleanses the Teeth, and will answer the purposes of the best dentifrice. It contains no acid or any ingredient which can in any case be injurious. It will also be found to keep the brush itself free from all impurities.

The Compound Chlorine Tooth Wash has the further advantage of cleansing the mouth also; and of removing whatever is offensive in the breath. It hardens the gums and is a valuable remedy for the canker or soreness of the mouth. It may also be used with the greatest advantage as a gargle for sore throat. In fine it preserves the teeth and mouth in all respects in a clean and healthy condition. It is agreeable to the taste. Gentlemen who are in the habit of using tobacco, will find that the tooth wash will speedily remove all the effects of it from the mouth.

For sale at the Drug Store of
Dr. J. GILBERT, Gettysburg,
July 18, 1836. tf-16

BLANK DEEDS

For Sale at the Office of the Star & Banner

BLANK VENDOR NOTES

For Sale at this Office.

THE GARLAND.



"With sweetest flowers enrich'd,
From various gardens cull'd with care."

LINES

Written on the passage of Pinckney's Resolutions in the House of Representatives, and Calhoun's "Bill of Abominations" in the Senate of the U. States.
BY J. G. WHITTIER.

Now, by our fathers' ashes! where's the spirit
Of the true-hearted and the unshackled gone?
Sons of old freedom, do we out inherit
Their names alone?

Is the old pilgrim spirit quench'd within us?
Stoops the proud manhood of our souls so low,
That mammon's lure or party's wife can win us
To silence now?

No—when our land to ruin's brink is verging,
In God's name, let us speak while there is time;
Now, when the path of our lips are forging,
Silence is crime!

What! shall we henceforth humbly ask as favors
Rights all our own? in madness shall we barter
For treacherous peace, the freedom Nature gave us
God and ourselves?

Here shall the statesman seek to flee to fetter?
Here Lynch law light its infernal fires on high?
And in the church, their proud, unskill'd abettor,
Make truth a lie?

Torture the pages of the hallowed Bible,
To sanction crime and robbery and blood,
And in Oppression's hateful service, libel
Both God and man?

Shall our New England stand erect no longer,
But stoop in chains upon her downward way,
To cower to gather on her limbs and stronger
Day after day?

O no! methinks from all her wild green mountains—
From valleys where her slumbering fathers lie—
From her blue rivers and her welling fountains,
And clear, cold sky:

From her rough coast, and isles, which hungry ocean
Crawls with his surges, from the fisher's skiff,
With white sail swaying to the billows' motion
Round rock and cliff:

From the free fire-side of her unbought farmer—
From her free laborer at his loom and wheel—
From the brown smith shop, where beneath the hammer
Rings the red steel:

From each and all, if God hath not forsaken
Our land, and left us to an evil choice,
Loud as the summer thunder-bolt shall waken
A PEOPLE'S VOICE!

Startling and stern! the northern winds shall bear it
Over Potomac's St. Mary's waves;
And buried Freedom shall awake to hear it
Within her grave.

O let that voice go forth—the boadman sighing
By Santee's wave—in Mississippi's cove,
Shall feel the hope, within his bosom dying,
Revive again!

Let it go forth!—The millions who are gazing
Sadly upon us, from afar, shall smile,
And, unto God devout thanks giving raising,
Bless us the while.

O, for your ancient freedom pure and holy,
For the deliverance of a roving slave,
For the wronged captive, bleed'g, crucified, and lowly,
Let it go forth!

Sons of the best of fathers! will ye falter
With all they left ye perished and at stake?
Hark! once again on Freedom's holy war,
The fit awake!

Prayer strengthen'd for the trial, come together,
Put on the harness for the moral fight,
And, with the blessing of your heavenly Father,
MARCH THE FREELY!

THE REPOSTERY.

MEDITATIONS ON CHRISTIANITY.
BY PHILIP V. LANDER.

The Christian should have perfect confidence in God's protection, and should cultivate habitual submission to His will even during the severest trials. Let, like ancient Job, he may be tempted "to curse God and die." He ought rather to adopt Job's after language, when religion had obtained the mastery over his enraged feelings: "Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth." This great virtue we learn entirely from revelation.

The heathen, and especially the stocks, taught an apathy or obstinate submission to the evils they could not avoid, imagining that all things were brought about by irresistible fate; but they never aimed at filial submission as to a God of love. They submitted to necessity, but it was not the willing obedience which christianity teaches. "Not my will, but thine be done." This submission to God's will or humility has always been esteemed a rare virtue, and they who have attained it have been regarded with especial veneration. "The Judicious Hooker" was as much esteemed for his extraordinary humility as for his learning. Isaac Walton thus describes him: "In his personage of Borne, Mr. Hooker had not been twelve months, but his books, and the innocency and sanctity of his life, became so remarkable, that many turned out of the road, and others (scholars especially) went purposely to see the man, whose life and learning were so much admired; and, alas, as our Saviour said of St. John the Baptist, what went they out to see? a man clothed in purple and fine linnen? No, indeed; but an obscure, harmless man; a man in poor clothes, his loins usually girt in a coarse gown, or canonical coat; of a mean stature, and stooping, and yet more lowly in the thoughts of his soul; his body worn out; not with age, but study and holy mortifications."

An Arab has as firm a confidence in the truth of his religion as the Christian; but the Arab's creed is prejudice, and is not founded on an enlightened understanding as is the Christian's faith. Prejudice, as it is yielded to without conviction, so it is retained without reason, or even in opposition to it. When Major Denham proved, before an African skelk, that the world was not a plane; and, by exhibiting other results of modern learning, showed the superiority of his knowledge, the skelk was amazed, and exclaimed, "How wonderful are the English; they know everything; they are favoured of God; strange that they are not Mussulmen!" The possibility of his own delusion never occurred to him.

In this life, Christians must not only expect to do God's will, but also to suffer it; and the latter is often more difficult than

the former. *Vincitur qui patitur.* To be spoken of wrongfully, and not retaliate, to endure much affliction "in mind, body and estate," and still to preserve our integrity is what very few attain. But it is by affliction very often that Christians are tried and purified, as gold in the furnace, and thereby prepared for heaven, where, in the language of the prophet, "all tears are wiped away from all eyes."

God's most common way of blessing his saints is by keeping a continual care of them; giving them that "peace of mind which passeth all understanding," not often sending great worldly prosperity and sudden riches. For the gentle distilling of the dew on the tender grass more promotes its growth than the sweeping deluge which washes away its roots and destroys it.

Christians are too apt to think that God's assistance is only needed in adversity, whereas prosperity presents, perhaps, even more temptations to sin by forgetting God; and, therefore, so much more need of his restraining grace. We ought to pray in the language of our Litany, "in all time of our prosperity, good Lord, deliver us."

Professors of false religions are commonly loth to avow their opinions and practices, but false professors of the true religion are ashamed of theirs. The heathen or Mohammedan, at the hour of prayer, would not hesitate to perform his devotions in the face of the whole world, but in this christian country many esteem it decent to avoid even the weekly service of the temple.

THE KISSERS.

A NEW SET IN RELIGION.
All made of passion, all made of wishes,
All adoration, duty and observance,
All humbleness, all patience and impatience,
All purity, all trial and good kissing!—(Shakespeare.)
I went to Church last Sunday—not the richly cushioned Trinity—not the gorgeous Duane—not the neat St. Thomas—not the fastidious Grace—not the incense burning of St. Patrick's. I went to a private family church, which assembles in a private house at No. —, Sullivan street, on the same independent principle on which Mr. Lantouette has created his congregation in the Bowery.

At half past ten I entered a gateway; mounted a stair; opened a door, and found myself in a small neat rectangular room, divided into two parts, with about a dozen of ladies neatly dressed, sitting around a large table with green cloth at the upper end of the room. I always consider myself in civilized society when I find myself in the presence of colored bonnets, with feathers on one side or a moss rose on the other.

Around the tables were arranged about a dozen bibles and hymn books. At the upper end stood a silver cup with two handles; and a slice of common bread on a silver; and a small box with an aperture. Outside the enclosure a number of pews were erected, each having also a bible and hymn book; beyond this, was a stove to keep the apartment warm. The heathen, the unconverted and the pretty young girls, from two to ten years of age, sat outside. I sat among the latter cherubs—as eager, as curious, as simple as the children themselves.

At the proper hour, the Chief of the congregation entered—a tall, good looking personage. He turned to the left, and after bestowing a kiss on one of the prettiest girls present, (pity has always a natural attraction to pretty faces,) took his seat at the upper end of the table. He immediately stood up—read a chapter in the New Testament, and afterwards said "Men and brethren let us pray." A very good prayer was the consequence. After this was closed, he began a sermon, which was short and sweet. This done he read a passage from the New Testament, authorizing the breaking of bread; then taking up the slice of bread from before him, he broke off a small piece, put it into his mouth, and handed the remainder to his left hand neighbor. The slice then went round the table in this way, each breaking off a small bit, as if it had been wedding cake, till it reached the administrator at the head of the table. Another prayer and another hymn.

The Chief then took the cup which was filled with wine—repeated a text of scripture—put the cup to his lips—tasted it, and then handed it to the right hand man who did the same, going round the table precisely as the bread—the bread and wine, it will be observed goes against the sun.

Another prayer—another hymn—another small discourse—and then came the crowning glory of the whole ceremonies—"the Kiss of Charity." The leader got up and said, "brethren and sisters, let us, according to the Lord's appointment, greet each other with the holy 'kiss of charity.'" This said, every person, male and female, arranged around the table, kissed each other right and left, men and women, women and men. It was not neither a mere dry buss of the cheek, but a regular steam power smack, that struck home to the ear most charmingly—a real smack of the lip to lip. I almost said involuntary—"egad, I wish I were a communicant for one day by particular desire; I should take my stand right between two pretty girls in white feathers and braided hair;" but being only a heathen, I sat and mourned among the children, beyond the outer railing, as the ancestors of Maj. Noah did by the rivers of Babylon.

After the kissing operation was closed, the whole church went to work and sung a pretty psalm of praise for the mercy vouchsafed in that delightful ceremony.

I know not the name of this new sect; but they profess to reject all Catholic, all Protestant doctrines and practices, with equal pertinacity. They avow themselves to be actuated as the early Christians were

before christianity became associated with politics, statesmen, emperors, kings or worldly ambition. They deny authority from Heaven to build churches, or expending money in endowing clergymen, &c. &c.

FEMALE INFLUENCE.—Like the olive-tree, said to fertilize the surrounding soil, there are some few ministering angels in female guise among us all and about our paths, who sweetly serve to cheer and adorn life. Our amusements are insipid unless they contribute to them; our efforts of noblest ambition feeble, unless they applaud—its rewards valueless, unless they share them! There are, too, some rude spirits in the world, whose bolder nature female influence admirably serves to refine and temper; and, perhaps, it is not an extreme eulogium of the poet, that without that influence many a man had been "a brute indeed." The concurrence of both sexes is as necessary to the perfection of our being, as to the existence of it—Man may make a fine melody, but woman is also required to make up harmony!

VARIETY.

STYLE.—It is a good omen in the compositions of youth, to find them exceedingly fanciful and diffuse; but it is the worst possible fault in a mature writer.

THE DIFFERENCE.—When Lord Chancellor Bacon was on the bench, a criminal by the name of Hog, craved his lordship's mercy, as being nearly related. "You are mistaken," replied the chancellor, a Hog is not Bacon till hung up, which operation will soon be performed.

"Courtship is a fine bowling-green turf, all galloping round and sweet hearting, a sun-shine holiday in summer time; but when once through matrimony's turnpike, the weather becomes wintry, and some husbands are seized with a cold, aguish fit, to which the faculty give the name of indifference."

AN ECONOMIST.—"Do you pretend to insinuate that I am a liar?" "Not at all, my dear sir, I'll not go so far as to say that; but I'm free to admit that I think the gentleman is a great economist of truth."

Family influence, like water, is very pleasant to sail upon in fair weather; but a wise man will never think of building upon so unstable an element.

Our fathers courted our mothers in the kitchen. The sons courted the daughters in the parlour. They listened to the music of the spinning wheel and loom; we to the piano forte. They wisely selected wives whose sterling worth consisted in working with their own hands. The sons foolishly seek those who have fortunes, and hire "help," being too delicate to do aught themselves.

MORAL COSMETICS.—The following list of materials for a moral cosmetic is offered to our readers, which, in the very few instances in which it has had a fair trial, renders lovely the plainest set of features, and confers on beauty the charm of a celestial intelligence.

For calm dignity, Religion.
For bland openness, Truth.
For tender softness, Benevolence.
For purity of complexion, Temperance.
For bloom, and agile grace, Exercise.
For the fire of animation, Intelligence.

VERY GOOD.—A correspondent, speaking of the present fashion of monstrous bonnets, suggests that it was first adopted by an ugly old lady, who wished to hide her face, and that the fashion was caught by all the old and ugly, and thus brought into vogue—the pretty lasses falling into the snare, without dreaming of the trick.

This is no doubt the honest truth of the matter, and reminds us of the fable of the fox that lost his tail in a trap. The fable will be remembered.—Phil. Her.

Correspondence of the Baltimore Saturday Visitor.
MADISONVILLE MAD. CO. MISS. {
June 14, 1836. }

The town of Madisonville, in Madison County Mississippi may be ranked among the first of the inland towns of this rich and fertile state. Its situation is the most desirable on account of its contiguity to navigation, and in point of health, is not surpassed by any town or village in the state; as a place of business it is decidedly most advantageous, surrounded as it is by land of undoubted, unsurpassable wealth; it has improved more rapidly than any village, town or state in our Union. One year ago the traveler in passing through had but the choice of two stores and one tavern, no school house bell tolled for the collection of scholars, and no young ladies passed through the streets to the female Academy—now the signs of ten firms are conspicuously upon their respective houses and the mortar and pestle glitter over the Drug store—the Coffee houses and the Taverns are thronged, and business in a hurried din rolls on through the town.

The Carpenters are building more stores and merchants are storing goods, awaiting the completing of their store houses.—The auctioneer's hammer falls momentarily, as a Town lot is sold for \$1200 and \$1500 and business prospers.

This town was incorporated by the Legislature last spring and the Election of town officers was held early in May; the Mayor holds his weekly courts aided by the selectmen and police officers—it is situated about 70 miles from Vicksburg N. E. and from Jackson the seat of government 18 miles—is within three miles of the navigable waters of Pearl River and fourteen from Big Black; its population is near four hundred the greater part of which are men of wealth and high

standing. The Female Academy flourishes and the male seminary is an object of great attraction; the Race fields offers recreation to the town—but no Billiard Tables, or Houses of gambling seduce the young to their haunts. Dissipation is rare, being confined solely to the lower classes; there will be established in a few weeks a weekly paper—the meeting house is newly finished. A Jail there is no need for. The streets are cleared and level, and as the town is situated upon an eminence the rain never lays upon the streets, the water from three springs within the corporation is as good as the Baltimore City Spring water, and supplies the neighborhood.

I could say more, and will shortly, resting assured that it will be, in the course of a few years, the attraction of the south. I forget to mention that there were here Tailors, Shoemakers, Blacksmiths Bricklayers and makers, and Silversmiths—with Lawyers, Doctors and Clergymen, all of whom reside in or around town. In a few more days we expect to find other and greater improvements, and I think this will be my only dwelling place for years to come.

SURPLUS REVENUE.—The Governor of Tennessee has issued his proclamation, convening the Legislature of that State, on the first Monday in October next. The object in view in thus anticipating the stated period for the assembling of the Legislature, is to enable that body to take the requisite steps for receiving, under the late Distribution and Deposite Bill of Congress, the quota to which Tennessee may be entitled.

We observe in several of the Pennsylvania papers a suggestion in favor of another extra session in that State, for the same purpose. Certainly, if the regular period for the meeting of the Pennsylvania Legislature would be too late to admit of proper action on this subject in time for the stated period of distribution of the surplus among the several States, it would be well to call an extra session. The share of Pennsylvania, will amount to about two millions of dollars—a sum too large to be "trifled with," or to risk the loss of, by default of timely legislation. The same thing may be said indeed, of the portion which will be allotted to each State; and every State in the Union ought therefore to take order, in due season, for putting herself in a position to comply with the provisions of the Deposite Law, against the day of distribution.—Balt. Pat.

The Masonic Testimony.

Testimony taken by the Committee appointed by the House of Representatives to investigate the Revolt of Free-Masonry.
MR. STEVENS CHAIRMAN.
[CONTINUED FROM OUR LAST.]
INTERROGATORIES.
At a preparatory meeting, the following standing interrogatories were adopted by the Committee:
First Interrogatory—Are you, or have you been a Free-Mason; how many degrees have you taken, and by what Lodge or Chapter were you admitted?
Second Interrogatory—Before or at the time of your taking each of those degrees, was an oath or obligation administered to you?
Third Interrogatory—Can you repeat the several oaths or obligations administered to you or any of them? If so, repeat the several oaths, beginning with the Entered Apprentice's, and repeat them, literally, if possible; if not, substantially. Listen to the oaths and obligations and penalties as read from this book, (Allyn's Ritual,) and point out any variation you shall find in them from the oaths you took. Is there a trading degree?
Fourth Interrogatory—Did you ever know the affirmation administered in the Lodge or Chapter?
Fifth Interrogatory—Are there any other oaths or obligations in Masonry than those contained in Allyn's Ritual and Bernard's Light on Masonry?
Sixth Interrogatory—Is Masonry essentially the same everywhere?
Seventh Interrogatory—State the ceremony of initiation in the Royal Arch degree; and particularly whether any allusion is made to the Scripture scene of the Burning Bush. State fully how that scene is enacted in the Lodge or Chapter.
Eighth Interrogatory—Are you a Knight Templar? If so, state fully the obligation and ordinances of that degree. In that degree, is wine administered to the candidate out of a human skull? State fully the whole scene. Listen to the account of it as read from this book, (Allyn's Ritual,) and point out wherein it varies from the genuine oath or ceremony.

Testimony of Mr. John Stem.
MARCH 8, 1836, 7 o'clock, P. M.
Mr. JOHN STEM affirmed.

Question by the chairman. Are you a mason, and if so, how many degrees have you taken?
Answer. I am a mason of four degrees.
Question by the same. In what state were you made a mason?
Ans. In the state of Pennsylvania.
Question by the same. Have you read Bernard's Light on Masonry, or Allyn's Ritual?
Ans. I have read both.

Question by the same. State whether, as far as you have gone, they are substantially a correct revelation of masonry?
Ans. They are substantially and almost literally. I could never perceive any difference; particularly in substance.
Question by the same. Were you ever an officer of a lodge?
Ans. Yes sir.
Question by the same. What office did you hold?
Ans. The office of Senior Warden.

Question by the same. Were you ever secretary of a lodge?
Ans. I was.
Question by the same. State whether in a lodge you ever heard the subject of politics mentioned, and any injunction for masons to vote for each other?
Ans. I remember a letter handed to the master, directed to "Lawrence Lodge, number 171," in Chester county, and the master opened it in the presence of the open lodge, and read the contents, which requested the influence of the members of the lodge, or possibly the votes of the members, (I cannot recollect positively which,) in favour of a brother mason who was up for office. The

master of the lodge said, in substance, that we were bound as brother masons, or that it was our duty to support him.

I doubted whether I was bound to support him, and another member of the lodge, who was high in masonry, spoke to me on the subject. Democracy and federalism were at that time arrayed against each other, and I told him if the applicant was regularly nominated by the democratic party, then only I would feel myself bound to vote for him. He said he did not know how I would get out of it, as it was my duty to vote for a brother mason, when requested.

Question by the same. Did you ever know masonic influence, or attempt to influence, judicial proceedings?
Ans. I have been called on by a brother mason, as a referee, to favour him on account of his being a mason. He was plaintiff in a case. He said, if he could get two who were masons, out of the three referees, he would gain his action, or that he would be safe. I was appointed on the case afterwards.

Question by Mr. Spackman. Have you ever known the masonic obligations considered by masons superior to their civil obligations?
Ans. Yes. I have known men who considered the masonic obligations superior to all others. I have heard them say so at least.

Question by the same. Are you an adhering mason.
Ans. I am not.

Question by the same. Are you what is called a renouncing mason?
Ans. I am.

Question by the same. When you took the different obligations of masonry, were you told before you took them, that they were not to affect your duty to the laws, your country, or your God?
Ans. I was.

Question by the same. Was this declaration made to you before you took each of the oaths?
Ans. This declaration was made to me in the preparation room, before I took the first degree, but not after.

Question by the same. At what time was this letter to which you refer, received at the lodge?
Ans. I think as near as I can recollect, it was between 1821 and 1824, but I cannot state positively.

Question by the same. Was it in the ordinary course of things for the lodge to receive such letters?
Ans. I never knew but the one.

Question by the same. Was any formal action taken on the letter by the lodge?
Ans. Not to my knowledge.

Question by the same. Was there any resolution offered respecting it, or was it referred to any committee?
Ans. Not to my knowledge.

Question by the same. Did the Masons attending the lodge generally, state to you that they intended to comply with the request, and were bound so to do?
Ans. As far as there was anything said on the subject, it was in favour of supporting him.

Question by the same. Did the masons generally, state to you, that it was your duty to comply with the request contained in the letter?
Ans. As far as there was anything said on the subject, (whether there was one, two, three or four spoke to me on the subject,) I cannot say they did.

Question by the same. Was that a large lodge?
Ans. I think there was possibly twenty-five or thirty members.

Question by the same. How many were present at this meeting?
Ans. There might have been ten or a dozen, or there might have been fifteen or twenty. I cannot say positively.

Question by the same. Do you recollect how many Masons spoke to you that evening on the subject?
Ans. I cannot say.

Question by the same. Was the number more than two, that spoke to you?
Ans. I do not know.

Question by the same. Was there more than three?
Ans. I cannot tell.

Question by the same. Was there more than four?
Ans. I cannot tell.

Question by the same. Was there more than five?
Ans. I cannot tell.

Question by the same. Was there less than twelve?
Ans. There was less than twelve.

Question by the same. Is your recollection positive, or imperfect?
Ans. It is perfect, as to the letter being read by the Master. That is, as far as my recollection serves me, to give a definite answer upon.

Question by the same. You did not charge your memory with it at the time?
Ans. As far as I have stated, my memory is perfect, but no further.

Question by the same. Of what party was the applicant?
Ans. I cannot say.

Question by the same. Of what party was the high mason who first spoke to you?
Ans. I do not know his politics.

Question by the same. Have you often acted as a referee?
Ans. Not often. Several times.

Question by the same. Were you ever attempted to be influenced as a referee more than once?
Ans. I was not.

Question by the same. Have you heard many masons say they considered the masonic obligations superior to the civil?
Ans. Whenever that question was agitated—whenever the thing was spoken of the